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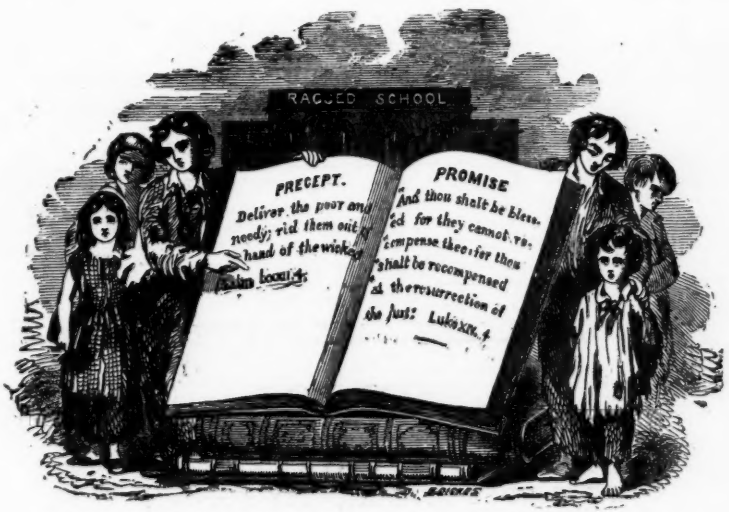
THE

RAGGED SCHOOL UNION

MAGAZINE.

No. CXCV. MARCH, 1865. Vol. XVII.


RAGGED SCHOOL
PRECEPT.
Deliver the poor and needy; rid them out of hand of the wicked
PROMISE
And thou shalt be bless-ed for they cannot re-compense thee: for thou shalt be recompensed at the resurrection of the just: Luke xiv. 4

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

LONDON:
KENT & CO., PATERNOSTER ROW.
JOHNSTONE AND HUNTER, EDINBURGH; ROBERTSON, DUBLIN; AND ALL BOOKSELLERS.

All Communications to be addressed to the Editor, 1, Exeter Hall, London.
Orders for Advertisements to be sent to Robert K. Burt, Printer, Holborn Hill.

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ACKNOWLEDGMENTS.—The Committee beg to acknowledge with thanks the receipt of a parcel of garments from Miss Crook; a box of waste paper from Miss Causton; clothing from Mrs. Riddell; a parcel of clothing for Gun Street Schools from the Twickenham Ladies' Working Society; and a parcel of clothing, volume of "Leisure Hour," and "Penny Magazine," from Mrs. Reade.

Parcels of Left-off Wearing Apparel, for distribution to the Children, and for our Industrial Classes, also Books or Magazines for forming School Libraries, will be thankfully acknowledged by Mr. JOSEPH G. GENT, 1, Exeter Hall, W.C.

SCHOLARS' PRIZE MEETING.

The Meeting for Distributing the Prizes awarded by the Committee of the RAGGED SCHOOL UNION to Scholars for having remained in one place for at least Twelve Months, with good character, will be held in

EXETER HALL, STRAND,

On MONDAY, MARCH 13th, 1865.

The Right Hon. the EARL OF SHAFTESBURY, K.G., will preside.

The Scholars will begin to assemble at Five o'clock, Tea will be supplied to them at Six o'clock, and the Chair will be taken at Seven.

Tickets can be had on application at the Office, 1, Exeter Hall, W.C.

THE EAST OF LONDON RAGGED SCHOOL TEACHERS' MONTHLY PRAYER MEETING will be held in SMITH'S PLACE RAGGED SCHOOL-ROOM, Lower Chapman Street, St. George's, East, on Thursday, March 9th.

The Chair will be taken at Eight o'clock precisely. All Teachers of, and others interested in, Ragged Schools are kindly invited to attend.

THE TWENTY-FIRST

ANNUAL MEETING

OF THE

RAGGED SCHOOL UNION

WILL BE HELD IN

EXETER HALL,

ON MONDAY EVENING, MAY 8TH, 1865.

The Right Hon. the EARL OF SHAFTESBURY, K.G.,

Will take the Chair at Six o'clock precisely.

SPECIAL NOTICE.

TO OFFICERS AND TEACHERS OF RAGGED SCHOOLS.

Special Meetings for Thanksgiving and Prayer.—The Committee of the Ragged School Union earnestly desire that, on Sunday, May 7th, 1865, Special Meetings be convened in connection with the Schools, for Thanksgiving and Prayer, that God's blessing may rest upon the Ragged School Union Meeting, and give success to the Ragged School effort throughout the coming year.

WANTED, by a Pious, Active Teacher, a Ragged School (Girls or Mixed). Needlework, Singing. Good Testimonials. Address, Mistress, Mayland School, Maldon, Essex.

THE GIRLS' REFUGE

AND

KING EDWARD RAGGED SCHOOLS,

ALBERT STREET, SPITALFIELDS.

President:

The Right Hon. the Earl of Shaftesbury, K.G.

Subscriptions and Donations are earnestly solicited on behalf of this Institution. The operations are very varied, and consist of—

Refuge for Girls wholly destitute, who are housed, clothed, fed, and trained to habits of industry.

Ragged Schools—Boys, Girls, and Infants; Morning, Afternoon, and Evening. Sunday as well as Day Schools.

Ragged Church. Sunday and other services in King Edward Street.

Mothers' Meetings, Lectures, Penny Bank, &c.

The whole of these operations are carried on in the freehold premises in Albert Street and King Edward Street.

The Committee are most anxious to complete the buildings by the addition of a house for the residence of the Matron and Teachers. Their present accommodation is very limited and inconvenient; and before any great accession to the number in the Refuge can be made, it will be necessary to add this desirable appendage to their present establishment.

Subscriptions and Donations will be thankfully received by the Hon. Secretary,

MR. H. R. WILLIAMS,

CROSBY HALL,

BISHOPSGATE STREET, E.C.

J. E. EAREE,

BREAKFAST AND TEA CONTRACTOR,

127, HACKNEY ROAD, NEAR SHOREDITCH CHURCH.

J. E. E. respectfully begs to inform the Clergy, Superintendents of Schools, and others who are in the practice of commemorating their Anniversaries, etc., by Public Breakfasts and Tea Meetings, that he has every requisite for such occasions, comprising Tables, Coppers, and China to any extent, in a superior style, at extremely moderate charges.

J. E. E. tenders his sincere thanks to those ladies and gentlemen who have hitherto favoured him with their kind patronage, and hopes by strict attention to ensure a continuance of the same; he also begs most respectfully to solicit the favour of their recommendation.

Rout Seats on Reasonable Terms. Vans, and every requisite for Excursion Parties, with the entire Management, taken by Contract

COMMUNICATIONS BY POST IMMEDIATELY ATTENDED TO.

References are kindly permitted to be made to the Secretaries of the Ragged School Union and the Temperance League.

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Contents of the March Part.

1. Hereward, the Last of the English. By Charles Kingsley. With an Illustration by Paul Grav. Chapters VI., VII., VIII., and IX.
2. A "Vision" about "Prevision." By Henry Rogers, Author of "The Eclipse of Faith."
3. Notes on the Balkan—The Church in Bulgaria. By G. Muir Mackenzie and A. P. Irby. With an Illustration.
4. The Three Cords.
5. Alfred Hagart's Household. By Alexander Smith, Author of "A Life Drama." With an Illustration by Robert Barnes. Chapters VII. and VIII.
6. War-Charities, National and International. By J. M. Ludlow.
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8. The Reign of Law. By the Duke of Argyll. (Continued).
9. Eastward. By the Editor. With Illustrations. No. III.—Cairo and the Red Sea.
10. Christ the Light of the World. By C. J. Vaughan, D.D., Vicar of Doncaster. III.—"Nunc Dimittis."
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2. Sundays among the Cloth-workers. By J. R. Leitchild, A.M.
3. "Blessed are they that Mourn." With an Illustration.
4. How to Use the Gospels. VI.—St. John. By the Dean of Canterbury.
5. The Olive Tree. With an Illustration.
6. Sketches of the Cowgate. No. IV.—The Orphan. By the Editor.
7. The Practical Experience of the Cross.
8. Kate the Grandmother; or, the True Way out of Trouble. Chapters XXI.—XXIV. By Jeremiah Gotthelf. With Illustrations.
9. "This Do in Remembrance of Me." By Rev. Newman Hall, B.A.
10. Christ the Rewarder. With an Illustration.
11. "Canst thou Bind the Sweet Influences of Pleiades?" By Rev. H. Macmillan.
12. Early Piety. By the Editor.
13. Blessed Women. With an Illustration.
14. Theology for the People. The Argument for Christianity from Miracles. By John Cairns, D.D.
15. The Duties of Christian Friendship. By John C. Miller, D.D., Birmingham.
16. Saul, First King of Israel. Chap. VI.—The Contrast between the Prophet and the King.—The Harp of David. By William Hanna, D.D.
17. The Song of Moses and Miriam. With an Illustration.
18. A Village Fellowship Meeting Thirty Years ago.
19. The Last Duchess of Gordon. By the Rev. Andrew Crichton. With a Portrait.
20. How George Neumark Sung his Hymn for the Church of Christ. By W. Fleming Stevenson.
21. The Rivers of Palestine and Syria. By a Recent Traveller.

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LONDON FEMALE PREVENTIVE AND REFORMATORY INSTITUTION.

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The following contributions are gratefully acknowledged:—Anon, 2s. 6d.; Miss Hughes, £1; Mrs. Wheat, 5s.; Mrs. Atkinson, £10; H., £1; S. A. G., £5; Anon, £1; J. J. Careras, Esq., and Friend, £1; E. M., £1; Sympathy, 10s.; Mrs. Edwards, 4s. 6d.; C. C., 1s.; Nemo, 10s.; S. O. Y., £1; St. Leonard, 2s. 6d.; Mrs. Watson, 2s. 6d.; Nemo, 2s.; Anon (Norwich), £1; Anon, 3s.; A trifle, 2s.; A. J. G., 5s.; W. T. B., 5s.; Anon (Alnwick), 10s.

The Committee have no reserve fund.

They feel it to be their duty promptly to apply all monies placed at their disposal, instead of hoarding up for some indefinite future. This course seems the more necessary when the fact is taken into consideration that pressing applications for admission are being made daily by friendless and fallen females seeking the benefits of this asylum.

1,500 poor young women have been received.

Contributions in Post-office Orders, Cheques, &c., will be thankfully received by

Messrs. BOSANQUET & Co., Bankers, 73, Lombard Street, E.C.

FRANCIS NICHOLLS, Esq. (of the Committee), 14, Old Jewry Chambers, E.C.

Mr. E. W. THOMAS, Secretary, 200, Euston Road, N.W.

MOST URGENT.

BLUEGATE FIELDS
RAGGED SCHOOLS AND CHURCH,
SHADWELL, E.

These Schools were established in 1857, and are situate in a most sunken neighbourhood adjoining the notorious Ratcliff Highway. Nearly 300 destitute and neglected children, but for these schools, would go altogether untaught. These little "outcasts" for the most part belong to intemperate dissipated parents, who leave them to wander about uncared for, and in many instances scarcely clothed.

The Committee are now compelled to Appeal for Funds, to carry on this great and good work.

"Help is much needed."—PSALM xli. 1—3.

Donations thankfully received either by Mr. J. G. Gent, Ragged School Union, 1, Exeter Hall; or W. H. HATCHARD, *Hon. Sec.*

No. 7, Albion Terrace, Commercial Road, E.

SPECIAL APPEAL FOR HELP.

BROOK STREET REFUGE
AND
RAGGED SCHOOLS.

The Committee are making great efforts to close their financial year (March 25th) free from debt. £150 are still required for this purpose.

There are Sunday and Week-day Ragged Schools, Free Weekly Lectures, Mothers' Meetings, Penny Bank, Loan Libraries, &c., and an Industrial Refuge for 34 destitute boys.

Donations will be thankfully received by Mr. J. G. GENT, 1, Exeter Hall, or by the Hon. Secretary, Mr. T. E. WAY, 29, Wigmore Street, W.

Papers, Original and Selected.

OUR MISSION.

THERE is usually some phrase in vogue, both in public and in the social circle. Thus, for instance, whether on the platform or in the press, the word "mission" so often greets our ear or eye as to make it the great social catch-word of the present time. Hence it is that we hear of "woman's mission," "social mission," "sanitary mission;" and almost every scheme which affects the interests of society has the word "mission" applied to it, with some prefix to define its special meaning. In fact, the word "mission" is now so hackneyed that, so to speak, it is desecrated.

Abused, however, as is this word, being in fact but a kind of cant-phrase with too many, yet it is a valuable word, telling as it does of earnest thinkings and earnest doings on the part of earnest men. It speaks, indeed, of a purpose carried out with such thoroughness, that the promoters might well adopt as a motto the language of Paul, and say, "*One thing I do.*" For not only does the word "mission" speak of a special workfield, but of a specific gift for the particular kind of labour selected, and, moreover, that the whole *man* is thrown into it.

Nor in any age of missions are Ragged School workers without a special vocation; what then is their specific mission? By this we mean that something, be it principle or plan, which other social missions do not touch; or if they embrace at all, touch only the *outskirts* thereof. Two particulars—one pertaining to time, and the other to eternity—will supply an answer to the question, What is our mission?

I. TO SOCIALIZE.

There are large masses of our fellow-citizens growing up fearless of man, and ignoring, even if they know, their duties to society. Many of these are orphans, and are thus cast, like so many waifs, on the ocean of life, to land—where? Others had better by far be without any parents than possess fathers and mothers who care less for their children than that brute creation, whose affection for

their offspring they would do well to copy. For, being estranged from God themselves, such worthless parents only train their children to crime in order that their own sensual cravings may be gratified. Their very homes—or, more correctly speaking, dens—are debasing, and form so many laboratories of fever, wafting as they do miasma through the length and the breadth of the great city. Crowded into rooms ill ventilated and worse lighted, and, moreover, filthy in the extreme, two or three families herd together, more like swine than human beings; for old and young, married and single, so congregate as to kill all natural sense of decency. With homes like these can we wonder that their vile habits should shadow forth their vile homes? Thus too many of the parents are idle or drunken, both pilferers and swearers, and thus exemplify before their children everything that they ought *not* to be. As one sad fruit of such homes and habits, the children become old in sin while they are but young in years; and not a few females "fall" before they know the terrible meaning involved in that word.

Now it is to socialize these poor children of neglect, and to lift up even the parents out of the social mire, if possible, that Ragged Schools are established. No slight aim is to teach them the truth, that they are members of a great social community, and thus that if "one member suffer, *all* the members must suffer with it" (1 Cor. xii. 26). They are there taught that, as members of society, they possess rights and co-ordinate duties; and that, if they choose to live as idlers when the rest of the world labour, they cannot escape the penalty consequent on this social crime. For the inexorable law of society declares that "the drunkard and the glutton *shall* come to poverty, and drowsiness *shall* cover a man with rags."

Nor has this effort to socialize, difficult as it appeared to be at the outset, proven abortive. Many an alley, foul to eye and smell, has been drained and cleaned by the parish authorities, through the unceasing agitation of Ragged School managers. Many a low lodging den has been properly regulated—the numbers equalized to the space provided; and the light and the air being permitted to enter rooms from which they were formerly aliens, health has reddened the cheek, and given elasticity to limbs once sinking under the weight of premature decay. Many a spendthrift has been induced to lay by against that "rainy day" which sooner or later comes to all; and thus last year no less than 13,000 persons

became depositors in our Penny Banks. Many an idler, too, whose sole delight was to lounge all day in the sunshine during summer, and to gamble all night in the pot-house in winter, has become a hard-working sober man, adding his mite of money or example to the wealth of society. Many also, as a result of this social reform, have abandoned the dens where they were born and bred; for, like Lot, they have been "vexed with the filthy conversation of the wicked," but, unlike Lot (Gen. xix. 16), they have not "lingered" in those plague dens any longer than sheer poverty compelled. And not a few have felt their responsibility to society for the home-training of their children, and hence have brought them up in that fear of God which is the surest base of love to man. Thus have these forlorn or vicious ones powerfully illustrated the poetic dictum—

> "The huge rough stones from out the mine,
> Unsightly and unfair,
> Have veins of purest marble hid
> Beneath their roughness there."

II. To Christianize.

Yet, after all, to socialize the masses of crime and misery whereby we are surrounded, is only the secondary mission of a Ragged School, and is but a moral nugget dug, by our earnest workers, out of this social gold mine. The primary aim has ever been to Christianize the masses who, like unconverted respectability, are "atheists (Gr.) in the world" (Eph. i. 12); and this is the reason why nigh three thousand persons are now engaged in this great moral crusade. The founders discovered with dismay, that thousands knew not the name of Christ, save when it was used to render a curse more emphatic. And, even then, who Christ was, what he did, or why he died, they knew as little as the aborigines of New Zealand. Whether they lived after death, or whether death was only an "eternal sleep," as French philosophy discovered, they could not tell, and scarcely cared to inquire. Into the great congregation they never entered, save at baptism, or death, or when they married, if that rite was not forgone, which was too commonly the case. As the bulk could not read, the Holy Book was sealed to their vision; and when they could read, the dusty family Bible showed that it was viewed more as an ornament than for daily use. Prayer was regarded as so much "cant;" as the language of the

hypocrite, rather than as the natural dialect of the needy. Nor was this strange; for the very idea that God, as a personal God, not only regulates the affairs of the world, but controls the actions of every individual member of society, was viewed as a kind of religious joke. Verily, then, the African with his Fetish worship had a religion which, low as it was, at least stimulated his devotional feelings, and, superstitious as he was, he cried shame on those who dwelt in a land of gospel light and gospel privileges.

Now to arouse these poor creatures to their woful spiritual condition, was the primary mission of Ragged Schools. For whether the sphere of labour embraced was that of Sunday School, Parents' Meeting, or Ragged Church, still the possibility of saving souls, old or young, was the uppermost thought with their earnest promoters. Having faith in the energy of the Holy Spirit, they firmly held it as an article of their creed, that he could as readily save the beggar Lazarus, or the thief Micah (Jud. xvii. 1—4), as the poet Isaiah or the incorruptible Daniel. Strange was the spectacle when these devoted men and women first invaded the "slums" of London about twenty-one years ago; but not less strange was the flock thus gathered from lane and den, unkempt, untutored, ragged, and forlorn as they were. Hitherto Christians had given them up to the dominion of Satan as beyond the reach of Divine grace; and hence they lived hopeless, and died without even knowing that Christ yearned for their salvation. At first the object of these modern followers of the good Samaritan was doubted; for hitherto priest and Levite had passed them by without pity or aid. Unused to the language of kindness on the part of those of higher social status, some fancied their teachers were only disguised police spies; others suspected that they were actuated by some selfish purpose, and so hesitated to attend the Ragged School, even if they did not pelt or hoot the teachers out of the district. But faith and prayer nerved the arm of those who tried to slay these moral Goliaths, and at length, by patience, labour, and loving tones, an entrance to their hearts was gained, and the first part of the battle was won. Thus, with the confidence induced, there speedily came the hearing of the *ear*, even when there was not the still more blessed hearing of the *heart*.

Nor is this all. How greedily these Magdalenes, these Lazaruses, and these Micahs drank in the water of life, like the famished souls they were! The children too, clung to their teachers with the unerring instinct of childhood, as the truest friends they had,

whilst they declared, in winning accents, that the love Jesus had for children whilst on earth has not ceased now that he is in heaven. How, too, the Holy Spirit seemed to illuminate countenances unhumanised by sin or wrinkled with care, whilst the tidings of redeeming grace fell on their weary souls like refreshing dew. Many of these poor wayfarers still adorn the profession they have publicly made. Criticised or tempted by unreclaimed neighbours, their moral characters are without flaw, and thus they preach most powerfully, by their lives, of the sin-subduing and joy-giving power of the Gospel. Others have departed in the faith; not with that doubt which sometimes clouds the death-beds of their richer brethren, but like joyous children about to be received in their Father's house.

Such then is our twofold mission, and, thanks be to God, whether for time or for eternity, it has not been in vain. Begun as it was solely for God, it has equally benefited society; and thus Ragged School workers have unexpectedly realized the promise of their Divine Master, "Seek ye *first* the kingdom of God, and all these [temporal] things shall be added unto you." Grateful, then, as we are to Him who gave us the twofold mission, to socialize and to Christianize the masses of British heathen, we may well point in gratitude to the myriads of souls already regenerated; yet, whilst we wave them before the Lord as a precious first-fruit of hard labour, we still view them but as the first gatherings of a goodly harvest yet to be reaped. If then, in this mission, the sower and the reaper have been one, we may anticipate that the future will be as the past, if we continue to hold up Christ as the sole panacea for all social vice, and its giant shadow, misery. Glancing then at the fields yet awaiting the sickle of the spiritual reaper, let us evermore press this prayer on the Lord of the harvest, and give him no rest till the fullest answer cometh:—

"Lord of the harvest, in their hearts
Sow seeds of peace and love,
To germinate and ripen here
For garnered joys above.
And when these spirit-fields are ripe
Let angel-reapers come,
Bind them in sheaves, and bear them up
To thy great harvest-home!"

PRESENTATION TO LADY SHAFTESBURY.

For twenty-one years the Right Hon. the Earl of Shaftesbury, K.G., has kindly given his fostering care to the Ragged School movement in general, and to the Ragged School Unions in particular; and with a view to mark the period, and to recognise in some small degree the inestimable services rendered the cause by Lord Shaftesbury, the Committee of the Parent Society decided upon presenting Lady Shaftesbury with a portrait of his Lordship. A special subscription, limited to the members of the Committee, was at once commenced to give effect to their resolution. A meeting of the subscribers was held at the house of Thomas Brooker, Esq., in January, to arrange matters of detail, when it was agreed to present the portrait, at such time as may be named by her Ladyship, by a deputation, to consist of Dr. Cross, Mr. Brooker, Mr. Maxwell, Mr. Mounstephen, and Mr. Gent. It was also agreed that Mr. Brooker should state the circumstances, and express the feelings of the Committee to Lady Shaftesbury.

The Countess of Shaftesbury having appointed Monday, February 13th, to receive the deputation, at half-past eleven o'clock they met accordingly, when Mr. Brooker most effectively and kindly discharged the delicate duty he had with some reluctance undertaken. Mr. Brooker said, on presenting the portrait:—

"My Lord and Lady Shaftesbury,

"The Committee of the Ragged School Union have deputed my friends and myself to represent them on the present occasion.

"Speaking for myself, I regret they have not selected some other and older member—one who has been longer on the Committee, and better able to express their feelings. I, therefore, ask the indulgence of you, my Lord and Lady Shaftesbury, while I endeavour briefly to explain the object of our visit this morning.

"Some time last year your Lordship was waited upon by a deputation from the Union with a request that you would sit for your portrait. I had the honour of forming one of that deputation. We thank you for your ready response on that occasion.

"The result is, your Lordship's portrait hangs in the homes and haunts of those who are only familiar with your face upon public occasions.

"Messrs. Walker, to whom you kindly sat, proposed by the aid of photography to make a crayon drawing, thereby saving you the infliction of many sittings, with perhaps a doubtful result.

"If I am rightly informed, your Ladyship saw this drawing during its progress, and made many valuable suggestions. They being carried out, you expressed your approval of it as a likeness of his Lordship. Other branches of your Ladyship's family saw it, and confirmed that opinion.

"These facts being communicated to the Ragged School Union Committee, they thought it a suitable opportunity of expressing their admiration of his Lordship's character by presenting to your Ladyship this portrait.

"We have had the drawing photographed, and, with your permission, we

propose each member of the Committee shall have a copy, that, when they look upon it, they may be reminded of the language of the poet,—

> 'The lives of great men all remind us
> We may make our lives sublime,
> And, departing, leave behind us
> Footprints on the sands of time.

"MADAM,

"In the name and on behalf of the Committee of the Ragged School Union, I beg your Ladyship's acceptance of the portrait of the Right Hon. Anthony, seventh Earl of Shaftesbury."

Her Ladyship graciously received the portrait, and, after a close examination of the original crayon drawing and the photograph taken from it, in expressing her satisfaction with the presentation, stated that, in her judgment, the portrait was the most successful likeness yet taken of his Lordship. After some remarks by other members of the deputation, his Lordship addressed a few words to them, requesting that the united thanks of Lady Shaftesbury and himself might be conveyed to the Committee for this expression of their feeling towards him. The deputation then withdrew.

REMINISCENCES OF OUR WORK.

A GRAPHIC description of some of the difficulties that had to be overcome by our early friends during the first years of the Ragged School movement, was given in the first number of "Once a Week" for the current year. The scenes therein depicted were at once recognised by one who had been an eye-witness of the incidents. On seeing the circumstances in print, he felt desirous to know by whom they were penned, and at once wrote to the Editor of the RAGGED SCHOOL UNION MAGAZINE a note in which he says, "On reading the article, sure enough it was an account of the opening of the Darby Street Ragged School, Rosemary Lane. Now I am one of five who did that job, and saw the scenes therein described. Two are dead, one I cannot get at, one says he did not write it, and I did not. I feel, therefore, curious to know how, after some twelve years, that story has got into 'Once a Week.' I wrote a sketch of it years ago and sent it to the RAGGED SCHOOL UNION MAGAZINE." This fact perhaps has led our correspondent to make the inquiry he does of us. The paper to which he refers is the following, headed—

THIEVES IN A LONDON RAGGED SCHOOL.

"There is very little variety in the external life of the criminal classes, and the thieves' quarters are pretty much alike throughout the kingdom. In commencing the study of criminal life there is confessedly much to interest us, but the novelty soon wears away; vice reproduces itself in substantially the same forms, and when you thoroughly understand one thieves'

quarter, you may be sure to understand every other. Most of the phases of criminal life have already been exhibited in these pages; but in selecting the subject of this paper we break new ground, which will not be without instruction and amusement to the general reader.

"In selecting a few incidents from the history of one of the earliest London Ragged Schools, it is not necessary to observe any very strict chronological order, nor is it needful to adduce a number of statistics, after the fashion of a report. We shall write with more freedom than is customary in official documents, and trust that the sketch will give a fair picture of the unreported side of Ragged School life.

"The Ragged School to which reference is made in this paper was started several years ago, not very many miles distant from Rosemary Lane. The neighbourhood was one of the most deplorable and wretched places in the metropolis—literally, the school was situate in a den of thieves. The young population were a genuine breed of city Arabs,—ignorant, filthy, dishonest, savage, and steeped in every vice. Several Sunday School teachers occasionally made an excursion through the quarter, and their sympathies were awakened by the lamentable state of things which they encountered. A piece of waste land was the favourite resort of the social waifs. Every Sunday this plot of ground was the scene of fighting, gambling, and blasphemy. At length the Sunday School teachers agreed among themselves to make an effort for the civilization of these young criminals. They determined on a Sunday Evening School, and hired a room in the neighbourhood for that purpose. In the afternoon of the opening day the teachers went among the roughs, told them what they had arranged, and invited them to attend the school in the evening. There would be a good fire, plenty of comfortable seats, and some gentlemen who would teach them to read. The roughs upon this announcement held a sort of slang consultation among themselves, and after some 'chaffing' they all agreed to attend, one of the rogues facetiously remarking that they might as well have a 'lark' in the School as anywhere else.

"According to agreement, the teachers went in the evening to open their School, and were not a little astonished to find a host of rough boys awaiting their arrival. The whole gang ran to meet the teachers, and quickly surrounded them. 'Here we are, sir! here we are!' shouted the excited pupils. Caps were twirled about and tossed into the air, caught and replaced upon the uncombed heads. Some cried hurrah, and others touched their foreheads by way of salute, the manner of the salutation being much more prison-like than military. As they neared the School door a perfect clamour arose, each vagabond claiming the honour of having brought three or four of his comrades with him. Very impatient was this choice lot of promising disciples. 'Let us in; we all want to go in;' and they thundered away at the door as if they meant to break it down. With great difficulty the teachers managed to get into the room without admitting the mob. They deliberated a long time as to the prudence and safety of admitting such a number of young ruffians. But the youths had been expressly invited to come, and to refuse them admission would be attended by more serious consequences than if they allowed them to enter. So the teachers agreed to admit their pupils, and make the best of it. Their entrance was uproarious.

They rushed in as if under Satanic influence, tumbling over the forms, fighting, swearing, knocking each other down, kicking and shrieking like wild beasts. The table was quickly turned legs upwards, the candles knocked out of their sockets. Amid laughter, cat-calls, and shouts, the teachers were all jammed into a corner, and told that that was their place for the night. One lad bawled out, 'Here goes, my boys!' moistened his hands in the usual way of such people, started off up the chimney and climbed it with the agility of an old practitioner. Here was a pretty quandary for a number of sober Sunday School teachers to be in—jammed fast in a corner, rebellion rampant, only one good boy in the school, and even he was up the chimney.

"Many of the lads had neither shoes nor stockings, others had neither coat nor waistcoat, and lots of them were shirtless. The hair of some of them was so rough and wild that it looked as if no comb had ever passed through it; while the close-cut hair of others indicated that they had not long been out of prison; nor did they seem at all ashamed of their 'prison-crop.' The excitement and uproar of the School gradually subsided, and the teachers made an attempt to get a hearing. After many failures in the endeavours to secure silence, the young thieves agreed to be silent for five minutes. The teachers then dispersed themselves through the crowded room, and talked with the boys about the objects of the School. Then came the first reading lesson.

"The Reader stood in the midst, took out his Bible, and told the scholars that if they would only be quiet for five minutes while he read to them they might afterwards go home; and they agreed to be still. 'Don't rob me of my five minutes,' said the Reader, and he handed his watch to one of the other teachers, requesting him to tell them when the time had expired. 'Give me your watch, I'll hold it for you,' said one of the ragged urchins; but the Reader knew better than to trust him. The teacher read to them from the Book of Proverbs; but before the five minutes had elapsed they began to shout, 'Time's up, sir! time's up!' On appealing to the time-keeper, it was found that the Reader was entitled to another minute; but he waived his right in order to hold a short examination upon the lesson. 'Who was Solomon?' A boy answered immediately, 'He's my father's landlord, sir; he lives in our street.' This answer caused much laughter and confusion; but at length silence was restored. The teacher ventured to ask another question. 'Now, what does Solomon say?' The boy replied, very gravely, 'Why, sir, he said if my father didn't pay his rent next week he'd kick him out of the house.' Roars of laughter followed this *naïve* rejoinder, and the teachers themselves could scarcely keep their gravity. Just at this time the clock struck eight, and a general rush was made for the door; but the Superintendent put his back to it, and, facing the lads, asked them what they meant by attempting to break out of the School in that manner. The lads replied, 'It's business time; people are coming out of church.' With kind words and much persuasion the teachers induced the renegades to return to their seats, and expressed their intention to close the School with singing and prayer. 'Very good,' said the facetious pupils. A hymn was then read out, and the teachers commenced singing; but their voices were soon drowned in a flood of slang songs and street ballads; each thief sang

his own favourite ditty, and so the Babel confusion was complete. Prayer was not to be thought of in such an uproar; so, after an invitation to come to School again on the following Sunday, the rabble were let loose to their wickedness and nightly plunder. No doubt the young urchins felt specially anxious to be off on the present instance, for they had been very busy with the pockets of their teachers, most of whom lost their gloves and pocket-handkerchiefs. The Superintendent of the School happened to be passing along one of the back streets of the neighbourhood during the following week, when he met one of the roughs who went by the name of 'Coaly.' The Superintendent called to him, and 'Coaly' came up at once, touched his cap, and said, 'You were my teacher last Sunday, and I'm coming again next Sunday.' 'We shall be glad to see you,' replied the Superintendent; 'but, Coaly, do you know who stole my handkerchief and gloves when we were in the School?' 'No, sir, I don't. Did you have your things taken then, sir? You may depend upon it there were a good many thieves there that night; but I must go.' And Coaly moved off with his wheelbarrow.

"On the following Sunday evening the teachers found their old scholars waiting at the door for admission. Before opening the door, however, the Superintendent took occasion to inquire after his lost gloves. He wished to know who did it, and whoever confessed should not be punished. There was silence for some time, during which the boys were exchanging signals and smiles. At length one of them said, 'Well, no use telling a lie; I took them.' 'What did you do with them?' 'Sold them to Coaly for a penny.' 'And what did you do with them, Coaly?' 'I sold them to Scotch Heifer for a penny.' (This lad was called Scotch Heifer because his hair, in roughness and colour, was similar to that of the Scotch cattle which in those days thronged Smithfield Market). 'Well, Heifer, what did you do with them?' 'I sold them to Pudding Head.' When the boy with the very large head was put to the question, he replied, 'Do you want them? for if you do you can't get them; but I'll tell you where they are: they're hanging up in Uncle Noah's clothes shop.'

"The boys were then admitted into the School, and they took their seats with shouting, whistling, and song-singing. During the evening two policemen came, and the Superintendent asked one of them if he knew any of the scholars. The policeman pointed out several very flagrant offenders, and said he should think he ought to know them all, for he had had every one of the young prigs in his clutches. The boys not liking the presence of the police, began to jeer them; and the noise became so great that the police lost their temper, and, unable to endure the stinging jokes, one of them took off his belt and commenced thrashing the lads. The police turned some of the boys out of the School, and presently some ugly brickbats came flying through the windows. The riot became so serious that the teachers ordered the police to leave the room, as the only way to peace. The boys calmed down eventually, and the School was closed with something like an approach to order.

"It gradually came to light that this was not the first educational establishment that some of the scholars had honoured with their presence. Some time previous a School had been attempted in the neighbourhood, but

the roughs proved totally unmanageable; and the enterprising philanthropists relinquished their hopeless task. Many strange tales were told about this defunct School. Sometimes the gas was put out, and the pipes cut, which was the signal for a general *mêlée*. On one occasion a youth was expelled for disorderly conduct. Shortly after his expulsion there was a loud knock at the door. It was opened, and the youth who had been expelled rode in upon a donkey, shouting, 'If you want a fresh scholar in my place, you may teach this ass.' He rode round the room, and then trotted away.

"During the week after the second meeting of the School which is the subject of this paper, the teachers went through the neighbourhood, found many of their scholars, and entered into conversation with them; and this effort of theirs to gain the respect and confidence of the strange beings they had taken in hand was partially successful.

"As time wore on, the School-meetings became more orderly and encouraging. Singing and prayer were got through with becoming decorum, and the scholars grew reasonable, and were willing to be instructed. In endeavouring to ascertain the reading capabilities of the scholars, the teachers found that they had to deal with a mixture of Roman Catholics and Protestants. Most of the Protestants had learned a smattering of reading—perhaps from the prison schoolmaster; but, through neglect, some of them had almost forgotten their letters. Many of the Romanist boys were very ignorant, and, in an intellectual point of view, very dull. The first arrangement of the classes was made, not according to age, but according to reading attainments; and so young men and boys were thrown together in the same class. But the young men did not like to be classed with boys, and the arrangement had to be altered. The pupils were then classed according to their age, which made it very awkward for the teachers, as reading and the alphabet had to be taught simultaneously in the same classes. There were not more than half-a-dozen in the whole School who could read the Bible fluently. It soon became apparent that the female teachers' classes were the most attentive, and the best behaved. The roughs who were totally unmanageable by male teachers, submitted to the ladies like lambs. At first it was exceedingly difficult to induce the scholars to exercise and improve their memories; but by dint of kindness and perseverance they were persuaded to commit to memory a few passages of Scripture, or a few verses of a hymn; and in course of time their little tasks were performed with accuracy and pleasure.

"As nearly all the boys in the School were known to their teachers only by slang names, the Superintendent resolved, if possible, to ascertain their real names and places of abode. For a long time the desired information was obstinately refused. The Romanists assigned as their reason for refusing, the unwillingness of their parents to allow them to attend the Schools, the priests having said that their curse should be upon them if they went among the Protestants. Some of the scholars were so ignorant that they could not tell whether they were Romanists or Protestants. These very ignorant ones earned their livelihood by thieving: they had neither parents, home, nor friends.

"The teachers often tried to ascertain the real names of the scholars, and almost always without success. In one of these attempts the Superintendent

was much amused by the way in which some of the nicknames were explained and accounted for. The reader may take the following as a sample:—

"Superintendent (addressing one of the boys): 'What is your name?'

"Boy: 'Posy, sir.'

"Superintendent: 'That cannot be your name. Tell us your right name, and it will be for your benefit.'

"Boy: 'Well, then, my name is Freezy.'

"Superintendent: 'That cannot be it; but you shall have one chance more.

"Boy: 'Very well, then, my name's Worky.'

"The teacher asked him no more questions, and passed on to the next.

"Superintendent (to second youth): 'Will you tell us what your name is?'

"Second boy: 'Well, I could do it if I would, and I could tell you that other boy's right name. But I'll tell you why we calls him them nicknames. We calls him Posy because if you ever asks that gent a question he's always got an answer for you, and such a *poser*. We calls him Freezy, sir, because you sees him on a cold day like this, and he's got no shoes and stockings on, standing about the streets, and shivering with cold, and looking as if he was *freezing*. And we calls him Worky because you sees, sir, he's only got an old bit of a coat on his back, and that he got out of the workhouse.'

"Although the real names could never be ascertained, the nicknames were very serviceable, for they enabled the teacher to find many of his pupils in his weekly visits to the quarter.

"The teachers were not long in perceiving that too much reading did more harm than good. Long lessons put the boys out of humour, and made them stupid and careless. So the rule was short lessons, interspersed with lively anecdotes. Now and then a teacher succeeded in winning the confidence of his boys, and they told much about their habits and manner of life.

"A very good Sunday School teacher would sometimes fail in the Ragged School, and if the teacher was unacceptable the lads would very soon let him know it. One evening an unsuitable teacher happened to be entrusted with a class, and the imprudence led to very unpleasant consequences. The boys took an instantaneous dislike to the new teacher, and expressed their aversion openly. They quarrelled with him, contradicted him, and told him he knew nothing. The teacher rebuked them sharply; but it was all in vain. The lads refused to go on with the lesson, and declared they would not have him for a teacher. Suddenly they placed their feet against his form and pushed it over, and as the teacher lay sprawling upon the floor the boys tumbled themselves upon him. The unpopular and discomfited teacher had no liking whatever for this kind of topsy-turvy. He declared to the Superintendent that he should forsake the School at once, because no one could make anything out of such unruly and abominable material. That very night he left the School, and vowed to return no more. Whether the incompetent teacher ever discovered his own unfitness for the peculiar work of interesting and managing audacious young thieves we cannot tell. But time works great changes; and the chagrined teacher lived long enough to forgive his unceremonious upset, and to visit the School again. The occasion of his visit was a farewell meeting for the Superintendent, who was about leaving London. The teacher whom the boys had formerly insulted was now asked to inspect the

School, and to address the scholars. He was obliged to recant his opinions as to the impossibility of working any reformation in such boys. He was astonished at the improvement which three years had made in the appearance and character of the School.

"On another occasion, and shortly after the commencement of the School, a gentleman from the country was on a visit to the metropolis; and having heard of the new kind of School—it was a novelty in those days—he determined to behold the wonder for himself. The stranger entered the School, and looked about for some time in mute amazement. He was introduced to the Superintendent, who asked him if he would like to take a class. The stranger expressed his ready compliance. There happened that night to be a class without a teacher, and after having been told that this particular class was very difficult to manage, the stranger confidently undertook it. He was sure he could manage them, he was so much accustomed to Sunday Schools. The countryman got on well enough with the boys while they read, but when he came to examine them on their reading he was completely at fault. His questions did not at all take with the boys, and both himself and the class soon became very restless and uneasy. The boys immediately took advantage of the perplexity of their new teacher. One youth went suddenly backwards over the form, then another and another, until the whole class lay with their backs on the floor. On the Superintendent calling them to order, they got up and resumed their seats. One of the boys called to the Superintendent: he wanted to speak to him; and gaining the Superintendent's ear he whispered, 'It's of no use giving us such a gentleman as this to teach us: he's got nothing to say; but there he sits like a fool.' The boys were told to have patience, and the gentleman would perhaps tell them something interesting. They agreed to give the countryman another trial, but it was of no use. The gentleman might be an efficient teacher at Mosely Hole, but he was not adapted to London sharpers. At length the impatient urchins succeeded in frightening the countryman out of their class, one saying to the other, 'Give it him first, Jack, and then I will,' at the same time showing signs of what they called 'rolling into a fellow,' the whole class threatening to knock him off his form if he 'didn't cut his lucky.'

"One evening when the School was opened, not more than six or seven scholars were present. The Superintendent wished to know what had become of the rest of the School, when he was informed that the other boys were attending a raffle. A messenger was despatched to tell the gamesters that it was time to open the School, and that if they did not come at once they would be shut out for the evening. The message had the effect of bringing about a dozen more. After the School was opened another batch came in; and amid clamours and questions of 'What have you won?' the business of the School was for a time altogether set aside. 'I've got the cup and saucer,' 'I've won the teapot,' 'I've got the silk handkerchief,' resounded from class to class; and as most of the boys seemed pleased with their speculation they eventually gave themselves to their lessons. But all the scholars were not yet present, and a search had to be made for the truants. The searching party wandered about the courts and back streets a long time without finding any of their hopeful disciples. At length they found themselves in a dark court where they heard the sound of music;

but they were sorely puzzled to know whence the sound came. A feeble light glimmered through a cellar grating; and on looking down they saw that the den was filled with young people of both sexes, who were making merry with fiddle and dance. The teachers were determined to sift the thing to the bottom, and passed on down a dark staircase. At the cellar-door they were accosted by a ruffianly-looking fellow, who asked them who they were, and what they wanted. The door-keeper informed them it was a benefit-night. A poor boy who had broken his leg had just come out of the hospital, and this was a benefit for him. 'Don't go in,' said the man at the door, 'for if you do they will be sure to roll into you.' So the teachers took his advice and went back, meditating on the strange phenomena of humanity which they had witnessed. Verily the worst and vilest are a strange mixture of good and evil, only the evil is in such lamentable preponderance. Fiddling and dancing on a Sunday night was bad. But there was some milk of human kindness in that low neighbourhood, some generous pity in those rough and uncultured hearts, or they never would have got up a benefit in a dismal cellar for a poor boy with a broken leg.

"A popular minister was, on one occasion, invited to give an address to the scholars. He accepted the invitation, and paid his visit accordingly. The boys gave him a very cold reception, and at first were very uneasy in the minister's presence. The scholars were suspicious of having a parson among them, and did not know what to make of it. The meeting for the popular metropolitan minister was opened by the singing of the appropriate hymn:—

"Why should I deprive my neighbour
Of his goods against his will?
Hands were made for honest labour,
Not to pilfer or to steal.

"Oft we see a young beginner
Practise little pilfering ways,
Till grown up a hardened sinner,
Then the gallows ends his days.

* * * *

"The hymn having been sung very heartily by the scholars, the minister commenced his address, and concluded it by giving an account of a poor shepherd boy who had such a taste for learning, and succeeded so well in his efforts to rise, that he ultimately became Lord Mayor of London. The youths were spell-bound while the interesting story was being related to them; but when they were told that the shepherd boy became Lord Mayor of London, it seemed too much for them to believe, and one of the lads at the close of the address exclaimed, with considerable simplicity, 'What a lie!' That was what the young roughs would have called, in those days, 'rolling into a parson.'

"This—one of the first of Ragged Schools—revealed many bad things in the condition of the neglected and criminal populations dwelling, or rather vegetating, in the lowest districts of London. In working this novel School there were many discouragements, the difficulties were almost insuperable;

but the zealous and devoted band of teachers faithfully, kindly, and hopefully persevered, and they were rewarded for their self-denying labours in a good degree. The conduct and character of the scholars improved so much that the School was not like the same place; and the earnestness with which many of the boys sought for instruction made it a pleasure to teach them. Not a few of the elder scholars grew weary of their irregular and criminal life, and were very anxious to obtain honest and regular employment. The teachers did what they could to obtain situations for the reformed youths, and many of them turned out well. The case of one family who were sunk in the lowest depths of poverty may here be mentioned. For the father a situation was obtained in the London Docks, and a situation was procured with a City tailor for one of the boys. The boy's employer was told what the lad had been; he took kindly to the youth, who won and held the high esteem of his master to the last. In a few years the poor boy sickened and died. Another son of the same family was taken by a City tradesman. The boy succeeded admirably, and holds a respectable situation to this day.

"In modern philanthropic efforts to rescue the criminal classes from vice and ruin, it may well be questioned whether we are not grappling with effects, instead of uprooting the causes of poverty, ignorance, degradation, and crime. But we must be content to wait. We do not believe that any or all of our present agencies are sufficient to eradicate and destroy the terrible evils at work in the lowest strata of the social state. We want something more preventive, something deeper and more decisive. It is well to deal with the evils as they grow up among us; but it would be a thousand times better if even by coercive measures—and to this it must come at last—we could render the seeding and growth of such evils impossible. Until we can devise better means, we must cheerfully make the best use of such as we have; and although the remedies now at work are all inadequate, let us hope that they will *lead* to something complete, decisive, and final. As long as there are ragged children we must use and uphold Ragged Schools; for at present, and next to Mothers' Meetings, they are among the best means we possess of rescuing and civilizing the neglected and perishing portion of our juvenile population."

THE "COTTAGE ON THE CLIFF" SCHOOL.

It was a cold, bleak November morning, in the winter of 1861, that Charlotte S—— left her dreary lodgings in the cellar to seek employment as a weaver in the cotton mill. Experience, which had given the assurance oft-times before, still brought the same result. Thousands of poor boys and suffering girls were tramping the streets of Stockport on the same errand, and with like success; for the large manufactories of the cotton districts of Lancashire, and its border towns, were either working on short time or altogether closed, in consequence of the civil war in America, which had effectually checked the supply of the raw material from the cotton-producing districts of the South. Poor Charlotte was in a sad condition, for she was an orphan child, almost without a friend in the wide, wide world. One half loaf

of coarse bread was the whole of her stock of provisions—money she had none; nay, her lodgings were somewhat in arrear, and her clothes were sadly worse for wear. Yet was she buoyant and hopeful, for confidence in the love and care of her heavenly Father overcame each trembling fear, and enabled her to sing—

"One thing secures us, whatever betide;
The Scriptures assure us the Lord will provide."

Scarcely had the half-sung words escaped her lips ere her attention was arrested by a group of starving children clustered round the window of a boiler-house at one of the mills, where a number of the workpeople were partaking of a scanty breakfast. Charlotte's quick eye at once discerned the object which attracted the attention of the little mendicants. Each morning, when the mill was working, the girls made a practice of giving a portion of their own breakfast through the broken panes of the window to feed the little sufferers outside. A sudden thought, as if by inspiration, flashed through her mind, prompting the question, "Whatever will become of these children if that mill should stop?" All the horrors of protracted starvation, the wrinkles of age prematurely impressed upon the open brow of childhood, the thin blue lip of want, the look of beseeching agony, the wailing cry of infancy weak for want of food, the disruption of home and all its fondly-cherished associations, the cold charities of the Union Workhouse,—all, alas, were too familiar in the experience of poor Charlotte, and urged her to make an effort to save them, if at all possible. Collecting thirteen of the most wretched, she led them to the Ragged School; then hastening to the house of the minister, the Rev. Ernest C. Jay, she requested permission to use the "Cottage on the Cliff" (a small tenement used as a class-room behind the school) for the purpose of teaching her little flock to lisp the name of Jesus, to sing his lofty praises, and

"Clasp their little hands and pray."

Of course, this request was immediately granted, and the little troop was led to their novel school in triumph. After kindling a fire, she hastened to her lodgings for the half loaf; and obtaining some dripping, she cut up and toasted the bread, which, with a can of clear water, furnished a comfortable meal for the infant band.

After dismission in the afternoon, having no food, she sallied forth to offer her services for sewing, cleaning, or any other female employment, hoping thereby to obtain the means of purchasing some provisions for the little ones on the morrow, and perhaps supper or tea for herself; nor was she disappointed. After calling upon several parties without success, she met with a Christian lady, who kindly invited her to take a cup of tea before she began to work for the evening. It was then only that she confessed to her little stock of provisions being quite exhausted, and that she had left the Cottage that afternoon not knowing where to seek for aid. The following day brought an increase to the establishment, and the week after still more. If they were poor enough they were at once admitted, but the "better-class" children were declined. Some few of the pupils brought a penny on Monday morning, which was thankfully received; but this circumstance made no difference in

their ranks; all were alike welcome if recommended by poverty. Long and anxiously did she toil and struggle with difficulties induced by pinching poverty, at one time her income being as low as elevenpence per week, with an attendance of fifty-four children.

It was at this time that Mr. Morgan, of London, was led to visit Stockport in its hour of trial, and the school was introduced to his notice. A brief paragraph in the *Revival* arrested the attention of several ladies and gentlemen in different parts of the kingdom, which resulted in a correspondence upon the subject. Miss McBride, of Liverpool, first introduced the matter to the pupils of the Caledonian Free School. Mrs. Reyner and the ladies of Waterloo generously sustained the effort. Mrs. Jenkins brought the matter before the Corporation School; and Mr. F. E. B. Scott, of Claughton, with a largeness of heart worthy of the best of causes, sent food and clothing and money, covering every naked foot, and saving, by well-timed generosity, many precious lives. And the Ragged School, too, of Circus Place nobly rallied to the rescue; and, led by our dear young friend Mr. W. E. Reid, has sent weekly donations to feed the hungry, clothe the naked, and administer support to those who were ready to perish. Other ladies and gentlemen, of high-toned Christian principle, have at various times forwarded donations of money, clothes, &c., for the benefit of the school, and enabled the teachers (now two in number) to extend the base of its operations, and include a much wider range. Forms have been purchased (for the "Cottage" had no forms when Charlotte entered it with her little troop), and lesson-sheets provided, as well as a comfortable fire daily. There are now 142 in attendance; but the scarlet fever has made sad havoc amongst them, sweeping several promising youths suddenly away with but little warning, except such as they receive at the Cottage School. Meals are given once or twice a week as the funds will permit.

Poor Charlotte is now an inmate of the Union Workhouse. Her health gave way, her constitution became impaired, and, at her own pressing request, she was taken to the Union. We have, however, good tidings of her, and fondly hope to see her take the school again, but not until her health is fully re-established.

The following is the *Liverpool Courier's* account of this good work:—

"A TRUE NARRATIVE OF THE PRESENT TIMES.

"How many of you, my dear children, are now home for the holidays, enjoying in the present and in anticipation all the pleasures and festivities of the season? While you are in the midst of your kind friends and relatives, I would wish to tell you of some little children who are not blessed with the health and happiness that you now enjoy.

"Not far from Liverpool is a large town called Stockport, where a great many of the people are dependent on the cotton mills for their living, and who, in consequence of the mills being closed, have to endure great hardships and privations. Like every great town, there is one part of it so crowded with poor, wretched, ignorant people, as to be shunned by all, even the very policeman. In this bad district there is now a poor woman, so poor as not to possess even a bed or bedclothes, who at night-time used to wrap herself

up in her old gown, and creep into a cupboard to pass the night. But this poor woman was brought to love Jesus, and then she began to love others; and seeing so many hungry, naked, shivering little children all around her, brought them into her small room, and taught them about the loving Jesus.

"Though herself so often wanting food, she always shared her crusts with her scholars; and many a time, when wanting breakfast, she could sing,—

'His love in times past forbids me to think
He'll leave me at last in trouble to sink.'

"Such was the faith and love of this good woman that one day, a shilling having been given to her, she hastened to buy a form with it, so that the children might not have to sit on the dark damp floor.

"And then, if you had peeped in, you might have seen some thirty or forty little ones, ragged and starving, crowded together in her small room; and then you would have heard her teaching them to love the Saviour and sing the name of Jesus, and to love and help each other. One dark, rainy day in October two of her little ones were to be seen taking shelter under a railway arch, trying to repair an old shoe. The little shoe-menders had found a piece of gutta percha, and having obtained the loan of a hot poker, were vainly endeavouring to close a big gap in one of the sides. After many unsuccessful attempts they hastened to their cottage friend, and there dried their feet at her fire.

"Some kind friends, hearing of her endeavours to collect the poor children, have enabled her to provide some more forms and take a larger room, for which she pays fifteenpence per week, and she has called it 'Peace Cottage.' She believes that she has a rich Father, for she always says, 'The Lord will provide;' and so it is, for through the kindness of a few friends in Liverpool she has been provided with coals and rice and other things, so that she is often able to give her little ones something warm and nourishing. And now she has room for sixty or seventy poor children, and it is beautiful to see her teach them, to clasp their little hands in prayer, and thank their Heavenly Father for their daily bread, and ask for special blessings to rest upon the heads of their kind helpers.

"One day a little boy came to her school who was only five years old, and who was called 'Little Tommy.' He was so thin and ill-clad, so destitute, starved, and shivering with the cold, that she had to put him between two stouter children to keep him warm. When he left home in the morning he had had no breakfast, and all that was given to him for his dinner was a small dry crust. Poor Little Tommy, cold and want have made sad inroads upon his constitution; but he has learned to love his school, his teacher, and he has also learned of Jesus and his love; his hopes are heavenward, and he is never so happy as when his loving teacher calls to see him, to talk and pray with him. He looks so pale, and is so patient and happy, sings so faintly, and prays in such whispered accents, as to foretell in no distant day his departing to meet with the Children's Friend in glory. School has been his happiest, brightest place; but he fondly looks for that still happier, brighter place, where want and cold shall never come, resting and nestling in the Shepherd's bosom,

"Another of the little ragged flock has already gone home singing to heaven. A poor little ragged girl who had obtained a temporary situation was busily engaged in cleaning the fireplace. While singing at her work her frock caught fire, and in an instant, ere she was aware of her danger, she was enveloped in fiercely burning flames. She was promptly conveyed to the infirmary; everything that medical skill could accomplish was done, but all in vain; she lingered for three days, and then sweetly passed into heaven. Though her sufferings were very severe, yet only twenty minutes before her death she sung in sweet and thrilling tones that beautiful hymn,—

'There is sweet rest in heaven;'

and to one who stood near her she added, at its conclusion, 'Yes, there is sweet rest for me, for I am going to be with Jesus; and to be with him is to enjoy the sweetest rest.'

"May all the little children who read this simple narrative of the Stockport poor be able to sing, 'There is sweet rest in heaven for me!'"

JERKED BEEF (CHARQUI).

Mr. James Madden, who is an importer of this meat, invited, on Feb. 13, his friends and many scientific persons to the London Tavern, for the purpose of inspecting and partaking of the South American beef, cooked in various forms, as applicable to our public and private institutions, as well as for general use amongst all classes of the community. The proceedings were watched with great interest by nearly 1,500 persons, who availed themselves of the invitation, and amongst the company present we noticed Miss Burdett Coutts, Major Penn, Sir J. Dalrymple, M.P., &c. It is difficult, and it requires time, in England to establish the validity or soundness of any new mode of dealing with provisions or any other commodity; but we are assured on good practical authority that this beef made into stock is very cheap and excellent in quality. It contains forty-seven per cent. fibrine, as against sixteen per cent. in good corned beef, and six or seven per cent. salt junk. We tasted the stock, which is the beef soaked for four hours in cold water; it is then taken out, and beaten with a sort of rolling-pin; it is then immersed for three minutes in boiling water, taken out again and wiped. If it is intended for bouilli it is next cut into squares of about one inch; it is then put into the stew-pan to stew for three hours, when vegetables or condiments usually used may be added. Thus to make stock is simply to boil; let it simmer and boil for some hours. The stock is then all ready, and will be supplied at the rate of threepence for two quarts. The meat is originally salted and prepared in South America in large slices. We tasted the stock which had been merely soaked during four hours in cold water, beaten, boiled, and wiped, and it was excellent in flavour, the appearance being more like calf's-foot jelly than anything else. We also partook of pea-soup and vermicelli soup, both of which were highly commended. We encountered two gentlemen who had had specimens of this beef, which in their opinion

had an unpleasant flavour, but they pronounced the soups prepared by Mr. Madden to be unexceptionable; an opinion in which we coincide. There can be no doubt that the importation of this new article of food must become a large item in our commercial transactions, calculated as it is to be consumed to a large extent, and to prove a great boon not only to the poorer but the upper classes. Mr. Madden is prepared to execute orders to any extent, and we wish him success. The bill of fare included pea-soup, Jullienne soup and bouilli, and vermicelli. Faggots are made from the meat after the soup has been made.—*The Standard*, February 14th, 1865.

The Teachers' Column.

HELPS FOR TEACHERS—SCRIPTURAL TRAINING LESSONS.

On the Thursday of each week will be published by Macintosh, Paternoster Row, a new series of lessons, entitled "Scriptural Training Lessons." Each number, costing one penny, contains two lessons, filling eight closely-printed octavo pages. From the first number we have formed a favourable opinion of their value to Ragged School teachers, who will do well to study these lessons as models after which to mould their own, they will only cost one halfpenny each. The author, the Rev. W. Bramley-Moore, M.A., in his introductory remarks, says:—

"When rightly understood, the office of the teacher is the noblest to which we can aspire. If we consider our scholars are destined to live for ever, we invest the office with that nobility which arises from any contact with immortality, and rescue it from the drudgery of mental serfdom. The child has been created; its powers and sensibilities lie hidden, as in a point; but progress is the law of their being; they expand, and undergo a discipline in this world on which depends an eternal fate in the world to come. Many considerations urge the teacher to self-denial and patience in the task of training the young mind. When we are brought into contact with the generality of adults of our middle class, can we fail to be struck with the ignorance which clouds them? How many grown-up persons listen with apparent interest to a sermon, and yet do not carry away one definite idea as to the subject treated, nor one moral lesson to be reduced to practice? They have not been taught to think, nor can they concentrate their attention, owing to the absence of discipline in early life. Again, we should avail of our opportunities when the child is young, for they recur no more. The child grows up, and vanity and impatience of control preclude the necessary training, and the youth of both sexes go forth to become husbands and wives, fathers and mothers, servants or labourers, without those principles which are to qualify them to do their duty in that state of life to which it shall please God to call them. These remarks forcibly apply to religious knowledge, whose vast importance exceeds that of every other subject. It is much to make the child a useful citizen, but it is yet more to make him 'wise unto salvation.' Moreover, the heart, through the action of sin, is averse to this knowledge, and, therefore, while we recognise its importance, we perceive its difficulty. Under this conviction, the author of the following lessons has laboured to bring the cardinal truths of the Gospel within the

grasp of the youngest, and in a manner suitable to the structure of the mind, so that the knowledge may be received and retained. His object has been to furnish to mothers, to nursery governesses, to teachers in week-day, national, and Sunday schools, a simple yet detailed lesson on some great truth which shall form part of one systematic whole. We know by experience the difficulty of selection, and the mental effort required in the preparation of a lesson for children. It is, therefore, hoped that these lessons may supply a want felt by thousands. As regards the lessons, they will be more successful when delivered to a full school, when the principle of 'the sympathy of numbers' comes into exercise. This will be brought out by simultaneous answers, which enliven their attention and impress the memory. The italics are the child's answer, and the dots denote where the elliptical questions are concluded by the pupil; the object is thus imperceptibly to teach by drawing out the information from the scholar, and in effect by the subtlety of art to make the child the teacher and the taught. To instruct the child effectually we must descend to its level, and appeal to its experience, for its knowledge is derived through its senses, and it advances from the known to the unknown. This simplicity and illustration from daily life is the main feature of the teaching of Him who 'spake as never man spake.' These principles are explained more at length in Mr. Stow's 'Training System,' whose work suggested the present attempt. The teacher must likewise enliven the children by physical exercises, interspersed in the lesson, nor forget the importance of manner in its shades of voice, eye, and gesture, for the child is Nature's pupil, and interprets the language of Nature. A verse of a hymn may vary the lesson, and afford change of posture if the children are becoming restless."

The following is the first lesson of the series, and will enable teachers to form an opinion of those that will follow:—

"ON THE CREATION OF MAN.

"'It is He that hath made us.'—Psalm c. 3.

"Children, suppose that you wished to build a house, what would you build it with?—*Bricks.* Or what else?—*Stones.* And where would you get your bricks from?—*The brickfield.* What do they do in the brickfield? *Make bricks* Bricks are made of . . ?—*Clay.* You tell me they make bricks in the . . ?—*Brickfield.* But the clay of which bricks are made we do not . . ?—*Make.* We get it from . . ?—*The earth.* By . . ?—*Digging.* So that though you might make the bricks of which the house is built, you would not make . . ?—*The clay of which the bricks are made.* Years ago was there a school here?—*No.* We have built . . ?—*A school.* And the bricks of which the school is built were made . . ?—*In the brickfield.* But the clay of which the bricks are made . . ?—*We did not make.* But found it in . . ?—*The earth.* Suppose I took you to a bare field and told you to build a great house, what would you want?—*Men, tools, bricks, stones, barrows, ladders.* But suppose I gave you none of these things, and told you to build the house, how long would you be building it?—*I could never build it.* Why not?—*Because I should have nothing to build it with.* What have we got on?—*Clothing.* And the stuff for these clothes mother got . . ?—*From the shop.* And the shop got it from . . ?—*The clothmaker.* And the clothmaker got it . . ?—*From the farmer.* And the farmer got his wool from . . ?—*The sheep.* So that though we can make clothes, we cannot make the . . ?—*Wool.* If you would make bricks you must have . . ?—*Clay.* If you would build a house you must have . . ?—*Bricks.* If you would make clothes you must have . . ?—*Wool.* In short, if we would make anything, we must have . . ?—*Something to make it with.* ALL TOGETHER—*If man makes anything, he must have something to make it with.*

"Now, children, you said man found the clay in . . ?—*The earth.* Who made the earth?—*God.* Tell me some of the

things that we find in our fields that God made—*Clay, stone, gravel, sand.* Give me another word for that part of the earth on which we build our houses—*Land.* Land is . . ?—*Hard.* And . . ?—*Dry.* Now tell me some great thing which is wet and soft—*The sea.* Who has seen the sea here?—*I.* Stand up those who have seen the sea. What, only three of us! Now stand up those who have not seen the sea. Children, look for the Psalm which speaks about the sea (Psalm xcv. 5). ALL—'*The sea is His, and He made it: and His hands formed the dry land.*' Were the sea and land made out of the same thing, or out of many things?—*Out of different things.* And who made all these different things of which the sea and land are made?—*God.* The earth is made of a great many things. Out of what did God make those things of which the earth is made?—*Out of nothing.* What have I in my hand?—*Nothing.* Can I make a bit of clay in my hand now?—*No, sir.* If I could do it, it would show a great deal of . . ?—*Power.* The earth was made out of . . ?—*Nothing.* By . . ?—*God.* Because he has a great deal of . . ?—*Power.* So, before God began to make the earth he had . . ?—*Nothing to make it with.* And the things of which he made it, he made . . ?—*Out of nothing.* To bring something out of nothing shows . . ?—*Great power.* Did the earth make itself?—*No.* Did you or I make the earth?—*No.* Was the earth always here?—*No.* God . . ?—*Made it.* And he made it out . . ?—*Of nothing.* Now give me another word for make. Look at your Bibles those who can read. Gen. i. 1st verse. (ALL.) What is the word?—*Create.* I will write it on the black board. To create means . . ?—TO MAKE SOMETHING OUT OF NOTHING. Tell me some of the things which the men who built the school had to do. They had to get . . ?—*The bricks.* And the . . ?—*Wood, the stone, the slate, &c.* What did they do first with the ground?—*They dug holes.* And in the holes they put . . ?—*The bricks.* Now, did any brick or stone put itself in its own place?—*No, sir.* Who put them in their places?—*Men, with their hands.* So that each brick in this wall was put there . . ?—*By somebody's hands.* Now that would take a long . . ?—*Time.* And cost a great deal . . ?—*Of trouble.* And . . ?—*Labour.* They would have to lift each . . ?—*Brick.* Carry it . . ?—*Up the ladder.* And . . ?—*Put it in its place.* This would make the men . . ?—*Hot.* What else?—*Thirsty and tired.* When men work they must use their hands, and they get . . ?—*Tired and hungry.* The earth was large; was God tired when he made it?—*No.* How many hands has God?—*None.* Who can tell me why?—*Because he is a Spirit.* Then God did not use any hands when . . ?—*He made the earth.* Which would be less trouble for me, to carry every brick up the ladder myself, and put it in its place, or to stand here and speak and tell the bricks to go?—*To speak.* Yes, to speak; just as I talk to you, and can say, 'Children, *sit.*' But if I told the bricks to go, would they go?—*No.* Why?—*Because they are dead, and cannot hear.* And because I have no . . ?—*Power to make them go.* But if my word would make them go, it would be no trouble to me, and show I had . . ?—*Great power.* If God did not use any hands when he made the world, what did he do?—*He spoke.* And when God spoke, the earth . . ?—*Was made.* Therefore it was no trouble to God to create something out . . ?—*Of nothing.* But to do so easily by . . ?—*His word,* shows that he has a great deal of . . ?—*Power.* Look at Gen. i. 3. What did he make?—*Light.* How did he make it?—*By speaking.* All read Psalm xxxiii. 6-9; cxlviii. 8.

"We have learned two things. ALL—THAT GOD COULD MAKE SOMETHING OUT OF NOTHING, AND THAT HE DID SO ONLY BY SPEAKING.

"Now let us sing a verse, and then talk about some of the things which God made. We can only talk of a few. God wanted the earth to look . . ?—*Pretty and*

pleasant. And therefore he clothed it with . . ?—*Trees, grass, and flowers.* If there were no trees the earth would look . . ?—*Ugly and naked.* But now the trees make it look . . ?—*Pretty and clothed.* So in the spring we like to run . . ?—*In the fields;* and tread . . ?—*Upon the grass;* and gather . . ?—*Flowers.* The yellow cowslip and the violet tell us God is . . ?—*Good and kind.* God made trees and grass to cover the earth, but do these things walk?—*No.* But are they alive? Does a tree live? Did you ever see a dead tree?—*Yes.* Then trees live, but they do not . . ?—*Walk nor talk.* What sort of things move about?—*Animals.* So, after God had made trees and grass . . ?—*He made animals.* Why did he make grass before he made animals?—*That the animals might have something to eat.* Quite right. If there had been no grass, then all the cows would have been . . ?—*Starved;* soon after . . ?—*God had made them.* Now tell me where some live?—*In the air.* What do we call them?—*Birds.* Tell me two or three sorts of birds?—*A swallow, a pigeon, a blackbird.* Who can tell me some large ones?—*Eagle, raven.* Where do many other animals live?—*In the water, sir.* These are called . . ?—*Fishes.* Tell me three sorts of small fishes?—*Eels, minnows, dace.* Anybody tell me one or two that live in the sea?—*Whale, shark.* What did God make to go on the earth?—*Beasts.* With how many legs?—*Four.* He made . . ?—*Lions and tigers, &c.* He made other little things which creep . . ?—*On the ground.* What do we call them? What do we call spiders and flies?—*Insects.* How many sorts of animals, then, did God make?—*Four.* Repeat them all. After these animals had been made, tell me what God made last; something better than all the others.—*Man.* Was man made of water?—*No.* Was he made of air?—*No.* Man was made . . ?—*Of the dust of the earth.* We said man could make the bricks, but not the clay of which the bricks were made; but did God make the earth of which man was made?—*Yes.* And when he made it into a man he gave it a new . . ?—*Shape.* How many children are there in this room?—*Thirty.* How many are there in our town? Do not guess. I will write it on the board. Do you think we could get all the people of England into this room?—*No.* But there are more people in the world than . . ?—*In England.* So we learn that there are a great many people . . ?—*On the earth.* But did God make a great many when he made man?—*Only one.* One, and then he made . . ?—*A woman.* Who knows the man's name?—*Adam.* And the woman's?—*Eve.* And these were the father and mother . . ?—*Of the human race.* Children, who is older, you or I?—*You.* And who is taller?—*You.* Why am I older and taller than you?—*Because you are grown up.* But was I once little like you?—*Yes.* All of us have had . . ?—*A father and a mother.* When we were born we were . . ?—*Babies.* And we could not . . ?—*Talk nor walk.* Our legs were so weak . . ?—*They would not carry our bodies.* And if our fingers had had a pen in them . . ?—*We could not have written anything.* Now when you are twenty-five years of age, then you will be tall, and you will not grow . . ?—*Any more.* Because you will be . . ?—*Grown up.* Was Adam a baby when God made him?—*No.* He had no father, because . . ?—*He was the first man.* So when God made Adam, he was . . ?—*Tall.* And he could . . ?—*Speak and walk.* He was as tall as any of us would be when we are . . ?—*Twenty-five.* Therefore he was made . . ?—*A man.* And he never was . . ?—*A child.* What sort of a man was he?—ALL. *A full-grown man.* Remember our lesson, that God made everything we see out . . ?—*Of nothing.* And last of all he made . . ?—*Man.* And God made him . . ?—*A full-grown man.* God made us as well as . . ?—*Adam.* And what ought we to do to God?—*To love him.* ALL.—*We ought to love the great God who made us.* Learn Psalm xcv. 5, 6; c. 3; cxlvi. 5, 6,

PRESENTATION TO THE REV. DR. GUTHRIE.

THE testimonial subscribed for by the friends of Dr. Guthrie, on the occasion of his retirement from public life, was presented to him on Monday, February 20th, 1865, at the Royal Hotel, Edinburgh. It consisted of a sum of money exceeding £5,000. At the same time several pieces of silver plate, in value £130, were presented to Mrs. Guthrie. The Lord Provost, Lord Ardmillan, Lord Jerviswoode, Lord Neaves, and a large circle of distinguished men, attended on the occasion.

Notices of Meetings.

SHOE LANE.

THE Annual Meeting of the teachers and friends of this school was held on February 14th, and was numerously and respectably attended. The school-room was decorated in a tasty manner with flowers and mottoes, a large banner at the back of the room—bearing the inscription, "The Lord hath done great things for us, whereof we are glad"—telling of prosperity in the year just completed. After the usual preliminaries, the Chairman, Mr. Ridler, the Treasurer, opened the meeting by a short address. Referring to the past, he remarked that the friends of the school had good reason to be thankful, and to take courage. The room had been of late frequently well filled with children, whose parents had allowed them to fall into the degraded and neglected condition in which they were found. The work of teaching these children had been made the subject of ridicule, but those who thus looked upon it could hardly be aware of its importance. Certainly it was a great thing to take those who were being trained for a life of vice and crime, and make them, by God's help, honest and respectable members of society, and to point out to them the way to heaven. Surely this was a labour of love, and indeed love was the only power which could be brought to bear in the matter. True, we do not see the success we could wish, but then it must be remembered that many of us cannot bear success, it would make us too proud, and so it is withheld from our knowledge in wisdom and mercy. It is enough that we are working for the Lord, and none who labour for such a Master will labour in vain.

The report was read by the Secretary, Mr. Freshwater, and was more interesting than such documents usually are. From this it appears that the school has suffered somewhat heavily of late from removals, and from deaths among the teachers. The various departments of the school are being carried on as formerly, with the exception of the mothers' class, which is temporarily suspended, owing to the illness of its conductor. The average attendance of children on the Sunday evenings throughout the year has been—boys, 68; girls, 64; infants, 47. Through the kindness of a friend, Bibles and Testaments have been supplied at a reduced rate, and upwards of 40 copies of the "British Workwoman" have been distributed. Nearly £20 has been expended on material, which has been made up into articles of clothing by the children, whose appearance has been thereby much improved. The average attendance at the day school for infants is 44; at the night schools, the average has been 15 boys and 9 girls. Of the former scholars, 18 have gained the prizes given by the Ragged School Union for good conduct in their situations. The Penny Bank has flourished in a most remarkable mannner: no less than £600 having been deposited therein, £165 of which was withdrawn at Christmas. The Band of Hope numbers 63 members, and is still progressing, and its influence is felt to be good.

In the course of the evening, several appropriate addresses were delivered by various ministers and gentlemen of the neighbourhood.

WARD'S PLACE RAGGED SCHOOLS,
LOWER ROAD, ISLINGTON.

THE Trustees of "The Peabody Fund" for providing improved Dwellings for the London poor, having recently purchased the Freehold of Ward's Place, including the ground on which the Ragged Schools now stand, and that on which the Mission Chapel in Greenman's Lane formerly stood, it has become necessary to find other premises for the purposes of both Ragged School and Mission.

The School Committee indulged the hope that, in the attainment of this object, they would receive material assistance from the "Peabody Trustees," in consideration of the fact, that their purchase of this Freehold had suddenly and very seriously interfered with an important and extensive religious and philanthropic work, which had been carried on in these premises without interruption for nine years.

On examination of the "Deed," however, the Trustees, with every desire on their part to meet the case, found that the terms of that document did not allow of any portion of their funds or premises being appropriated to either religious or educational efforts.

After considerable delay premises have been secured in Morton Road (late George Street), adjacent to Ward's Place; but in order to provide the necessary accommodation (Rooms for the School and Mission, and Class Rooms for Adults), an outlay of not less than £350 will be required; and the purchase of the lease (of about forty-five years) will cost a further sum of £500,—making together, £850.

Hitherto the annual expenses of the School and Mission (about £220), including the salary of an efficient Day School Teacher, have been met by the exertions of the Voluntary Teachers, their friends and subscribers. But the serious expenditure now unexpectedly required, necessitates an appeal beyond this circle of friends (to whom the Committee will still look for their annual income); and the importance of the work, and the success which has hitherto attended it, encouraged the hope that the present appeal will be promptly and liberally responded to.

Since the establishment of Ward's Place Schools, in 1855, upwards of 2,500 children have received the benefits of school training; and no better evidence can be shown of the eligibility of this locality for Ragged School work than the fact that "The Peabody Fund" Trustees have selected it as one, and almost the first, of their fields of operation. If any other evidence is wanted, a personal visit to the neighbourhood would satisfy the most incredulous upon this point. To this the Committee would beg to add, that the completion of these buildings will bring an accession of from 150 to 200 families to the spot, without any increase in the School accommodation of the neighbourhood. This deficiency they hope to supply.

The following agencies have been in successful operation in connection with Ward's Place Schools since their establishment.

A MISSION STATION.

SUNDAY SCHOOL, Afternoon and Evening.

THREE WEEK NIGHT SCHOOLS, conducted by about Sixty Voluntary Teachers.

A DAY SCHOOL, conducted by an efficient Paid Teacher.

A PENNY SAVINGS' BANK.

A CLOTHING FUND.

A SEWING CLASS for Adults and Children.

In addition to these, the Teachers and their friends provide a BENEVOLENT FUND for the relief of the Sick and Needy, Christmas Treats for both Children and Parents, and a Summer Excursion for Children only.

The Committee are anxious to commence operations with as little delay as possible.

Contributions will be received by—

Mr. GENT, Ragged School Union, Exeter Hall.
Mr. L. WALTERS, 9, Highbury Place, and 7, Newgate Street, E.C.
Mr. H. LEE, Sydenham Villa, Highbury New Park, and 37, Old Broad Street, E.C.
Mr. E. SMITH, Belmont Villa, Green Lanes, Stoke Newington, and Cushion Court, E.C.
Mr. R. STONE, 19, St. George's Villas, Compton Road, Canonbury, and 3, Charlotte Row, E.C.

NIGHTINGALE STREET RAGGED SCHOOLS,

MISSION,

AND

WORKING MEN'S CLUB.

Treasurer.

T. D. ARCHIBALD, Esq., 9, Marlborough Hill, St. John's Wood.

The Committee of the above Institution desire to acknowledge with thankfulness to God, the success which has attended their efforts in one of the poorest and most inaccessible streets of the parish of Marylebone, acknowledged to be one of the very worst in that large parish. In this street, formerly, a policeman could not venture alone. Now, owing to the establishment of the Schools and Mission-room, it is as orderly as any street of its rank in the locality. The Committee have been enabled to purchase the leasehold interest in three Houses, which has been conveyed to Trustees, for the Spiritual and Temporal Benefit of the Poor. Twelve Hundred Children, during the last four years, have received the instruction usually imparted in Ragged Schools; and which, but for the establishment of these in their own locality, they would not only have failed to obtain, but many of them, almost to a certainty, have been educated in crime.

At the present time there are Two Hundred Children in attendance in the Day School, and One Hundred in the Sunday School. The Working Men's Club consists of Seventy Members, who are allowed to meet every Week-day Evening for Reading, and are instructed in Writing and Arithmetic. A Library has been formed for their use.

The Committee, encouraged by past success, desire to purchase the Ground Rents of the Premises, and thereby save an annual charge bearing heavily on the means at their disposal. To effect this object, a further sum of £230 will be required, and they earnestly appeal to the Christian public to help forward a work which has been so remarkably prospered.

Donations or Annual Subscriptions will be thankfully received by the Treasurer, and by

Mr. JOSEPH G. GENT, Ragged School Union, 1, Exeter Hall;

H. T. WADE, Esq., Welbeck Street, of the London City Mission;

HUGH P. FULLER, Esq., Hon. Sec., 32, Park Road, St. John's Wood, N.W.

RAGGED SCHOOL UNION.

PRESIDENT.—THE RIGHT HON. THE EARL OF SHAFTESBURY.
TREASURER.—R. C. L. BEVAN, Esq., Lombard Street, E.C.
HON. SOLICITOR.—E. JENNINGS, Esq.
SECRETARY.—MR. JOSEPH G. GENT, 1, Exeter Hall, W.C.
COLLECTOR.—MR. WILLIAM A. BLAKE, 39, South Bank, N.W.
BANKERS.—MESSRS. BARCLAY, BEVAN, & CO., 54, Lombard Street.

The following contributions have been received in aid of the Ragged School Union, from the 20th of January to the 19th of February, 1865 (inclusive):—

General Fund.

	£	s.	d.
Ainslie, Colonel Henry	1	1	0
Andus, Mrs.	1	0	0
Ashmore, General	2	2	0
A. W. G.	20	0	0
Bacon, Miss	2	0	0
Baring, John, Esq.	5	0	0
Baring, T. G., Esq.	1	2	0
Bax, Miss E. (box)	1	1	0
Bellamy, Mrs.	1	7	1
Bingham, The Misses	2	2	0
Boucher, Miss	0	10	6
Boucher, Miss L.	0	10	0
Bricknell, Miss	0	10	0
Bridger, Master A.	1	10	0
Bristowe, S. E., Esq.	1	1	0
Brodie, Rev. W.	0	5	0
Brooking, Miss M. E.	2	16	0
Brook, Rev. J. & Miss	2	0	0
Brown, The Misses	0	10	0
Brown, Mrs.	0	5	0
Brown, Miss	0	5	0
Brown, Mr. W. and Brothers	1	13	0
Browne, Mrs. Deane	3	0	0
Burgess, Mrs.	2	2	0
Burnett, Mr., Legacy of the late	43	0	0
Campbell, A. H., Esq.	10	10	0
Chandless, Mr. H.	5	0	0
Chandler, Mrs.	0	10	0
Church, Miss	0	4	6
C. M.	0	6	8
Collins, Mrs. (box)	1	4	6
Collison, P., Esq.	5	0	0
Courthope, G. C., Esq.	5	0	0
Craik, Mrs. J.	5	0	0
Croft, C., Esq.	1	1	0
Curling, W., Esq.	10	10	0
Davies, W., Esq.	2	0	0
Dixon, Henry, Esq.	2	2	0
Edmiston, Mr. C.	0	10	0
Emlyn, W. O., Esq.	0	10	0
E. S. E.	7	0	0
Eyre, H. R., Esq.	1	1	0
Fenwick, Mrs.	3	0	0
Field, George, Esq., per Edward Thompson	25	0	0
Firmin, Miss	0	10	0
Foster, James, Esq.	10	0	0
Fox, Miss E.	1	0	0
Friend A, per Miss E. Bax	0	3	6
Gay, Rev. A. H.	1	1	0
Greatorex, J., Esq.	10	10	0
Grey, Mrs.	1	0	0
G. S. W.	1	1	0
Guy, Mrs.	2	2	0
Heaven, Miss H.	0	10	6
Hill, S. H., Esq.	1	1	0
Hughes, Miss	3	5	0
Humbert, Miss	0	10	6
Hyslop, Lieut.-Col.	1	1	0
J. B.	2	0	0
J. L. A.	10	0	0
Kelsey, Mr. W.	2	2	0
Kennedy R. H., Esq.	1	0	0
Knight, Miss J.	0	10	0
Knight, Miss G.	1	0	0
Laurie, James, Esq.	30	0	0
Lawrence, Sir John	10	0	0
L. K.	0	10	0
Lost, Mr. J. (coll.)	2	4	0
Locke, Mr. James	1	1	0
Longsteff, Miss	1	0	0
Lumsden, W. J., Esq.	5	0	0
McAll, Mrs.	5	0	0
McDermot, Mrs.	0	10	6
Mackenzie, J. H., Esq.	5	5	0
Mackenzie, J. H., Esq.	5	5	0
Magor, Mrs.	5	0	0
Martin, Lady	15	0	0
Matthew vi. 3.	10	0	0
May, James, Esq.	10	0	0
Merrielees, A., Esq.	1	1	0
Miller, Mr. George	1	0	0
Monson, Hon. Miss	1	0	0
Morgan, Mrs.	1	0	0
Morris, W., Esq.	10	0	0
Needham, Mrs.	1	1	0
Norman, Rev. C. & Mrs.	5	0	0
Onslow, Colonel	2	0	0
Pakenham, Admiral	5	0	0
Palk, E., Esq. (2 years)	2	2	0
Passmore, Miss	1	1	0
Peart, Miss	2	2	0
Pelham, Hon. Mrs.	1	0	0
Prescott, The Misses	3	0	0
Prior, Miss E.	2	0	0
Prowse, Miss L.	0	10	0
Quicke, Mrs. N.	4	0	0
Raine, Miss Sarah, per Prescott & Co.	200	0	0
Reade, Mrs.	0	15	0
Sandham, Mrs.	1	3	0
Saunders, T. H., Esq.	2	0	0
Scott, Miss Alice	1	0	0
Scott, Mrs.	1	1	0
Scott, Miss	5	0	0
Seymour, H. H., Esq., per Drummonds	5	5	0
Shakerley, Dow. Lady	15	0	0
Simmons, Thos., Esq.	1	0	0
S. L., per Preads	5	0	0
Small, John, Esq.	1	1	0
Do., (family box)	0	11	0
S. S. W.	3	0	0
Still, Mrs.	0	2	6
Surrage, J., Esq.	5	0	0
Tabrum, Litchfield, Esq.	2	2	0
Tattersall, J., Esq.	1	1	0
Tompson, R. J., Esq.	10	0	0
Two Sisters	1	0	0
Valiant, Lady	1	1	0
Vizer, E. B., Esq.	1	1	0
Von Orlech, Madame	1	0	0
Vulliamy, L., Esq.	10	0	0
Wilson, T., Esq.	1	1	0
Wilson, A., Esq.	2	0	0
Windle, Miss J.	1	0	0
Winter, T., Esq.	5	0	0
Wright, F. V., Esq.	2	0	0
Wilkinson, Capt., R.N.	0	10	6

Excursion Fund.

	£	s.	d.
Hastings, Friends at, per Mrs. Reade	1	0	0
Quicke, Mrs.	0	10	0
Scott, Miss	1	0	0

School Fund.

Albert Street.

McAll, Mrs.	2	10	0

Bluegate Fields.

Gilmore, Miss J.	1	0	0
G. J. F.	2	0	0
McAll, Mrs.	2	10	0
Scott, Miss	2	0	0
Shakerley, Lady	5	0	0
Wellford, Miss	5	0	0

Cattle Street.

Lys, Rev. J. T.	3	0	0

Cripples' Home.

Passmore, Miss	1	1	0
Scott, Miss	2	0	0

Female Dormitory.

Monson, Hon. Miss	1	0	0

Female Preventive.

Shakerley, Lady	5	0	0

Field Lane.

Hughes, Miss	1	5	0
Passmore, Miss	1	1	0
Y., A Lady at	1	0	0

Fitzroy Market.

Two Friends	0	10	0

George Yard.

M. T.	1	0	0
Lys, Rev. J. T.	3	0	0

Grotto Passage.

Burfoot, Miss	1	1	0

Hinder Mews.

G. J. F.	2	0	0
Lys, Rev. J. T.	2	0	0

Lamb and Flag.

Clark, R. G., Esq.	0	5	0
Clark, Mrs.	0	5	0

Lisson Street.

Burfoot, Miss	1	1	0

Little Saffron Hill.

G. J. F.	2	0	0
Lys, Rev. J. T.	2	0	0

Playhouse Yard.

A., per Lord Shaftesbury	5	0	0

St. Giles's.

Surrage, J., Esq.	1	1	0

Spicer Street.

Lesser, Miss C.	5	5	0

Webber Row.

Gilpin, Mrs.	2	0	0

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HEAL & SON having observed for some time that it would be advantageous to their customers to see a much larger selection of Bedroom Furniture than is usually displayed, and that to judge properly of the style and effect of the different descriptions of furniture, it is necessary that each description should be placed in a separate room, have erected large and Additional Show-rooms, by which they will be enabled, not only to extend their show of Iron, Brass, and Wood Bedsteads, and Bedroom Furniture, beyond what they believe has ever been attempted, but also to provide several small rooms for the purpose of keeping complete suites of Bedroom Furniture in the different styles.

Japanned Deal Goods may be seen in Complete Suites of five or six different colours—some of them light and ornamental, and others of a plainer description. Suites of Stained Deal Gothic Furniture, Polished Deal, Oak, and Walnut, are also set apart in separate rooms, so that customers are able to see the effect as it would appear in their own rooms. A suite of very superior Gothic Oak Furniture will generally be kept in stock, and from time to time new and select Furniture in various woods will be added.

Bed Furnitures are fitted to the Bedsteads in large numbers, so that a complete assortment may be seen, and the effect of any particular pattern ascertained as it would appear on the Bedstead.

A very large stock of Bedding (HEAL and SON'S original trade) is placed on the Bedsteads.

The stock of Mahogany Goods for the better Bedrooms, and Japanned Goods for plain and Servants' use, is very greatly increased. The entire Stock is arranged in eight rooms, six galleries, each 120 feet long, and two large ground floors, the whole forming as complete an assortment of Bedroom Furniture as, they think, can possibly be desired.

Every attention is paid to the manufacture of the Cabinet work, and they have just erected large Workshops on the premises for this purpose, that the manufacture may be under their own immediate care.

Their Bedding trade receives their constant and personal attention, every article being made on the premises.

They particularly call attention to their Patent Spring Mattress, the Sommier Elastique Portatif. It is portable, durable, and elastic, and lower in price than the old Spring Mattress.

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